THE

EVANGELIST,

Go you into all the world, proclaim the good news to the whole creation:—he who believeth and is immersed shall be saved; and he who believeth not shall be condemned.

MESSIAH.

NO. 5. CINCINNATI, MAY 5, 1833. VOL. 2.

RESTORATION OF THE ANCIENT GOSPEL.

LETTER No. 5.

SIR:

To admit converts into the church that they may receive the Holy Spirit, forms one of the most striking features in the Ancient Gospel, and at its restoration, it had no parallel in the practice of any party in Christendom. This, if I may be allowed the expression, is an idiosyncrasy in the Ancient Gospel, and bears no relation to the constitution of any thing else preached for salvation.

Would it not be desirable to ascertain at what period of christian history, this exhibition and use of the gospel was abandoned, and on what account? was it dropt in the 3d, 4th, 5th or 6th century? was it lost at once—or gradually by the influx of growing corruption, or was it put down by authority?

A man of excellent understanding, and of undoubted sincerity, was asked the other day, in order to fish out of him by stealth some ideas relative to the Holy Spirit, whether he regretted obeying the gospel. He said he did not; and added, that he had previously laboured to prepare himself for the obedience of the gospel by all possible attention to reformation both in his own person, in his family, and in the world; but, continued he, I have now learnt, that all the morality in the world, how pure soever it be, cannot communicate to its possessor the spirit of Christ! and I am now able to look backward on both my life and reformation, and to discern the real difference between walking righteously in the Spirit of the world, and walking righteously in the Spirit of Christ.

Does not this, sir, bring one in mind of the account which Cyprian gives of his own conversion? Permit me, sir, to insert in this place the words of the venerable martyr. 'While,' says Cyprian, 'I laid in darkness and uncertainty, I thought on what I had heard of a second birth, proposed by the divine goodness;

but could not comprehend how a man could receive a new life from his being immersed in water; cease to be what he was before, and still remain the same body. How can he, who has grown old in a worldly way of living, strip himself of his former inclinations, and inveterate habits? Can he, who has spent his whole time in plenty, and indulged his appetite without restraint, ever be transformed into an example of frugality and sobriety? Or he, who has always appeared in splendid apparel, stoop to the plain, simple, and unornamented dress of the common people? It is impossible for a man who has borne the most honorable posts, ever to submit to a private and obscure life; or that he who has never been in public without a crowd of attendants, and persons who endeavoured to make their fortunes by attending him, should ever bear to be alone. This, continues he, was my way of arguing; I thought it was impossible for me to leave my former course of life, and the habits I was then engaged in, and accustomed to: but no sooner did the life-giving water wash the spots from my soul, *than my heart received the heavenly light of the Holy Spirit*, which transformed me into a new creature; all my difficulties were cleared, my doubts dissolved, and my darkness dispelled. I was then able to do what before seemed impossible; could discern that my former life was earthly and sinful according to the impurity of my birth; but that my spiritual birth gave me new ideas and inclinations, and directed all my views to God.'

Must not this appear extraordinary to all who have read it, understanding the Ancient Gospel! how delightful to perceive, that this undisguised account which the venerable martyr gives of the gospel, by which he himself was saved, exactly describes the most illustsious features in the ancient gospel so lately resusitated, and enunciated once more in the style and language of the ancient apostles! This piece of Cyprian's being written about the middle of the 3d century, shows that the apostolic annunciation and administration of the ancient gospel, were not in his time universally abandoned.

How few, however, discern like Cyprian, that the gospel is the ministration of the Spirit! Struck with the more sensible ordinance of baptism, they admire or contemn its administration as it flatters or contradicts their education, and erroneously suppose, that this thing, styled the ancient gospel, is intended at most, merely to correct the world in regard to baptism as a remitting ordinance; but, my dear sir, the world, even the professing world, is wrong on all the points in the gospel; wrong on faith, wrong on repentance, wrong on baptism for remission, wrong on remission itself, and wrong on the Spirit; their discordant exhibitions of the gospel are confused, disordered, contradictory! The restoration of the gospel, however, was not less distinguished as the ministration of the Spirit, than as the ministration of remission, and that there might be no misconception on this point, the very words of Scripture, relative to the reception of the Spirit, were called aloud over the heads and persons of the immersed.

These things being so, you will no doubt like many others, experience no ordinary degree of surprise on being told, that there are now certain preachers affect-

ing to espouse the cause of the Ancient Gospel, who cease not to proclaim all over their fields of labour, that there is no Spirit now; that there is no Spirit given; that the word is the Spirit! &c. Yes, brother Campbell's brother-in-law, writes me, that the cause in certain places, which he has lately visited, is loaded just with the intollerable burden of such proclaimers; but I here protest, that such men have neither brother Campbell nor us for their examples in such sayings, and I am sure, that such individuals do neither conceive of the gospel as it has been delivered in the Holy Scriptures by the Apostles, nor as it has been lately restored again in practice to the church.

The gift of the Holy Spirit as consequent on the obedience of the gospel, is a standing miracle in the church, that may be seen and read of all men in the love, joy, and mutual esteem, which shine forth from it in them who obey Christ; and the preacher, who says there is no Holy Spirit, or that the word is the Spirit, or the Spirit the word, disgraces his proclamation by unsound language, and instead of aiding to sort up the public mind on this all-important matter and to bring about the unity of the church, he only adds disorder to disorder, his preaching is 'confusion worse confused;' it is misrule itself run mad!

But, sir, excuse this episode on the Ancient Gospel, and on some who would pretend to proclaim it. I intended to write to you of its restoration—its practical restoration.

You recollect the parable of the ships in my last letter, and of the three which lay nearest to the shore, or which were latest lanched, viz: 'The Christian,' 'The Church of God,' and 'The Restoration;' well it was observed, that 'The Christian,' as originally fitted out, had more sail than ballast; while 'The Church' had more ballast than sail;—by this was meant, that the one paid too much attention to the *order*, the other to the *faith* of the gospel. The one was wholly engrossed in *preaching*, the other wholly engrossed in *teaching*; the one party neglected the sinners; the other neglected the saints; the first stood with its back to the world; the second with its back to the church; in short, the double field of gospel *faith* and gospel *order* was fully seen by neither of these parties, and yet they saw more than all others, and had doubtless made greater attainments than any other distinct sects on the ground; both of them had seized on the Holy Scriptures as the exclusive rule of faith irrespective of written creeds, catechisms, &c., and our churches had attained as much as has yet been attained of gospel order in the church.

The Christians, in their excessive zeal to convert the world, did to a wonderful extent overlook the order of the church; while our churches paid such unbounded regard to the ancient order of the church as wholly to forget the preaching of the gospel: we had consequently few converts; they had little order; their converts were more numerous, but ours were far better instructed in the faith; and while one of our churches might be five and six years with scarce a dozen people added by immersion, yet all, who were added, were in the constant practice of meeting every *first day* of the week to break bread, to read the scriptures, to exhort and to teach one another, 'thus continuing steadfastly in the apostle's doctrine, contribution, and breaking of bread and prayers.' In 1828, the number of churches, which returned answers to the circular of the

church in New York, was 21; several did not write in answer to the circular.

Now, sir, it was this disregard to the preaching of the gospel in our churches, connected with the manifest departure of all sects from the original enunciation of it, together with some other matters, which will be noticed, that most of all contributed to the restoration of the Ancient Gospel, and to the experiment of ministering it for remission, and for the Holy Spirit, on confession of the truth.

Farewell,

W. S.

SACRED COLLOQUY.

ON

THE ANCIENT GOSPEL.

NO. 15.

'So then *faith* cometh by *hearing* and hearing by the word of God.'—Rom. x. 17.

Mr. Charles, said Mr. Locke, (the family being in waiting for the arrival of Mr. Stansbury,) we have now an opportunity by the teachings of Mr. Stansbury of ascertaining what are some of the distinguishing features of the Ancient Gospel; of seeing how, and in what points it differs from Modern Gospels; and also why those, who were concerned in its restoration, have so vigorously aroused themselves in its promulgation and defence.

My dear Charles then, will not, I dare say, be either offended or alarmed, if I take the liberty of enquiring what are now his sentiments, relative to the development already before him in the reasonings and explanations of our mutual friend and brother, Mr. St.

C. Sd. My sentiments, respected Sir, are these: I have been a regular baptist, and of course the arrangement and order of things introduced at the restoration of the ancient gospel, and now reasoned for by Mr. St. wholly contradict both my experience and my prejudices. I know not how to admire sufficiently the divine goodness in bringing the remission of sins so near to all who need and desire it, and in bestowing the gift of the Holy Spirit on one established and uniform plan: Nor do I know what to think of the unfortunate parties and the innumerable preachers and teachers in Christendom who are all ignorant of these things: how the original plan of administering the gospel should have been dropt, and when, and whether it was put down by authority, or was lost through the carelessness of professors, or disappeared suddenly, or slowly by the influx of gradual corruption, I cannot conceive! and how it should have been so lately restored in practice at such a time, in such a manner, in such a place and under such circumstances is all equally amazing to me! but seeing that things are so you will pardon me if I embrace the opportunity afforded by your question of

recognizing the paramount divinity of these things, and of acknowledging myself a disciple, a humble disciple to the ancient gospel.

Mr. Locke, with some others whom we venture not to name, heard this ingenuous answer of young Charles' with exquisite delight, and let fall a tear of joy on the occasion.

Mr. Charles continued: Why should there not be an established order in revealed religion and in the gospel in particular, as well as in all the other works of God? What were nature without order? A chaos! What were society without order? An anarchy! And what is the gospel without order? It is in the hands of all an indefinable riddle! a system of contradictions, contrarieties and oppositions!—It is faith without evidence—repentence without motive—obedience without law—remission without a medium, and the Holy Spirit without promise! In short, there is nothing analagous in the modern exhibition of the gospel to the works either of God or man; the things neither of nature nor society, bear the least resemblance to it in absurdity. And I confess that this same doctrine of arrangement has delivered me from otherwise insurmountable difficulties; difficulties which respected not only my experience and prejudices, but the Divine character itself, and the salvation by Christ Jesus; the confusion and cause of sects had also been to me inexplicable, and much too, I must confess, of the letter of the Holy Scripture. But, thanks be to heaven, my way is now clear, and I hope heneeforth to be of use to my fellow men in the ways of the Most High.

Mr. Stansbury entered, and after salutations given and received, he renewed his explication of the terms in the ancient gospel. Brethren, said he, we have seen in a former conversation, that the six items in the gospel, are susceptible of a very elegant division into two parts, viz: faith, repentence and baptism;—remission, the Holy Spirit, and the resurrection. Agreeably to this division the gospel can be proved to be, like all other things bestowed by God on man, admirably adapted to his *wants* and his *capacity*: this is what I want to prove in the subsequent part of this enquiry, and 'to justify the ways of God to man.'

In faith, in reformation, in baptism the gospel is perfectly suited to our *capacity*; for man can believe on evidence; he can reform from motive; he can obey law; and therefore the Gospel cannot be proved to be beyond the natural capacity or powers of man, unless it can first be proved, it demands of him faith, reformation and obedience without supplying him with the necessary evidence, motives and laws; but this can never be proved; for when the gospel calls for faith, it supplies us with evidence, and says if we receive the testimony of men the testimony of God is greater; when it orders reformation it proposes the highest motives, even the eternal judgment and eternal life; and when it demands obedience, it is to law framed by the highest authority in the universe, even God, and is enforced by the most tremendous sanctions, even everlasting condemnation.

In its several blessings of remission, the Spirit and the resurrection, the gospel is surprisingly adapted to our wants. The existence of good and evil is recognized in all nations and originates in man's capacity for pain and pleasure. This sentiment of good and evil, gives birth to law and conscience; and conscience, as the

Apostle says, 'accuses or else excused' us as we practice the one or the other.—It is found however in the experience of all nations, that the balance of conscience is against us, or as Paul expresses it, that 'all have sinned.' The remission of sins, therefore, is perfectly suited to our necessities; all require to be justified freely by the grace of God; all require to have their conscience cleansed by pardon: this pardon is through the blood of the Lamb, our Lord Jesus Christ; Glory to God! But if the commission of evil defiles the conscience, an evil conscience defiles and debases the spirit of man; hence we are found to be earthly, sensual, devilish; the presentation of the Spirit then, is a 'heavenly gift,' as Paul says, and altogether what we need as animal men. As for the resurrection, it is so obviously necessary to us as dying men, that our salvation had been wholly defective without it.

Thus the gospel in its faith, repentence and obedience, is suited to the natural powers of man; and in its pardon and spirit and resurrection, it is wholly adapted to his necessities: thus too, nature and religion are shown to be analagous in their sentiment of adaptation to man. For every thing in nature is suited to our wants and powers.—But to return to faith.

It has been observed, continued Mr. St., that all things necessary to the understanding of *faith*—that mental thing styled *faith*, may be spoken in answer to the following questions:

1. What is faith?
2. How is it obtained?
3. What is the use of it?

We have already ascertained from the 11th chap. of the Heb. what faith is, and now we shall proceed to answer the second question, viz:

How is faith obtained?

The Apostle avers in the 10th ch. of the Rom. that 'faith cometh *by hearing*:' however, to show you how it is not obtained, I shall just relate to you an occurrence which transpired the other day in the presence of many witnesses. Mr. W. a Methodist class-leader, in argument with the disciples, pointed to the skies and boasted of his faith, that he had received it right down from heaven!

Sir, said a disciple, promptly, you have not the faith of the gospel, and I shall prove it to all present: You boast of having received your faith 'right down from heaven!' and Paul says faith cometh by hearing: inasmuch then, as faith cometh by hearing the word of God, and you received yours down from heaven irrespective of hearing the word, therefore your faith is not, cannot be, the faith of the gospel!

This argument, continued Mr. St. was urged with great discernment; the faith of the class-leader could not be Evangelical, according to his own account of it, because faith being obtained by *hearing* as certainly as wheat or barley is obtained by *growing*, it is not less absurd to say, that we receive our grain right down from heaven than to say we receive our faith right down from heaven. All the things of religion, like all the things in nature, are received through the proper and established media; and we can no more receive the faith of the gospel by looking up to the skies without hearing than we can receive a field of wheat, or rye, or barley by looking up to the skies without sowing it.

Not Evangelical! said Bro. Wesley, why could it not be Evangelical, Mr. St.?

Because, replied the Reformer, it was not derived from the writings of the Evangelists. No faith that is not derived from the examination and admission of the testimony of Matthew, Mark, Luke and John, the Evangelists, can be truly Evangelical; faith that does not spring from this source, is no better than a prejudice, or an opinion, or a notion, or an imagination; it is a romance; it is a shadow; it is an apparition, and will evanish like the morning cloud; like the early dew; like smoke out of the chimney, like the snow in the river; like the rainbow amid the storm; like the flax in the fire! and it is no more to be relied on than an ankle out of joint, or a broken tooth, or a deceitful bow, or an untaught heifer, or a broken reed, or a liar, or the father of lies! It is as deceitful as Judas; it is presumptuous as Simon Magus; it is cruel as Simeon and Levi, and murderous as Cain!———

TO MR. ——— A UNIVERSALIST.

DEAR SIR:—I do not wish to make your queries the subject of a public discourse; I will therefore, give them an answer in writing. Your first query is,

'*In what sense is Jesus the son of God?*'

He is the son of God in the *true* and *proper* sense of the word son: he is the son of God by Mary! Proof: 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that *Holy thing* which shall be born of thee, shall be called the *Son* of God.' Luke 1; 35. Now, as every son partakes the nature of both his father and his mother, so it was with Jesus: he was, consequently, both *divine* and *human;* nor do I consider that there is any greater mystery in this matter, than in ordinary generation. The *modus* of almost every natural, as well as spiritual process, is far beyond human '*ken.*'

Your next query is,

'*What do you mean by the word Devil?*'

On this point I am not disposed to be strenuous. But, as you doubtlessly desire me to be candid, I must tell you that the Scriptures do seem to me, to present as strong proof of the personality of the Devil, as of the personality of God! He is represented as 'walking,' and 'talking,' and as having much 'cunning,' and many 'devices;'—all these, and many more personal qualities are attributed to him in the Holy Scriptures. Nay, Paul does in one place intimate that the 'evil one' became a devil through pride. The Bishop must not be 'a novice, lest being lifted up with pride, he fall into the condemnation of the Devil.' 1 Tim. 3; 6. The

phrase, *condemnation of the Devil*, means, the Devil's condemnation. The Devil then, sinned through *pride;* and for this sin, was he condemned. I will not say, sir, that the Devil sinned in that place which we denominate *Heaven!* He might, for ought I know, have been an inhabitant of the planet Jupiter! I know not in what part of the boundless universe he was located at the period in which he sinned: nor is it necessary that I should know, I cannot however, but think that the objections which are frequently urged against the personality of the Devil, spring out of a too circumscribed view of the subject. We should remember, that the dominions of the Almighty are boundless; and that, just as every leaf, every blade of glass, every visible object in nature teems with life: so throughout immensity, all those splendid orbs which float in ether, are peopled by myriads of inhabitants; some of them perhaps as much superior to man, as man is to the ant! Some of these inhabitants too, may have sinned: and thus may a Devil have been made. Yes, in this way may we very reasonably suppose, many Devils to have originated. I do not assert that the Devil did originate in this way; I am only endeavouring to show you that you could not reasonably object to the personal existence of the Devil, in consequence of not being able to tell whence he came! We are told by James, that 'even Devils (demons) believe and tremble:' and the demons which, when Christ was upon the earth, *possessed* certain persons, spoke out in human language, and said on one occasion, 'We know thee—thou art Jesus the son of God, hast thou come to torment us before the time.' Permit me to say, sir, that if you can make these 'walking,' 'talking,' 'believing,' 'trembling' demons, mere principles, you can spin a finer spiritual thread, than can your humble servant!! It may indeed, appear somewhat *queer* to you, that there should be such things as Devils; but you must remember, that there are a great many *queer* things in the universe!—and, that many things which are nevertheless facts, appear incredible, only on account of our limited observation.

Your next query is,

'*What is the meaning of that scripture which says that, Christ is the saviour of the world.*'

It means, sir, what it says! Christ is, indeed the saviour of the world,—the *whole world!* But, sir, have you never learned that there are several modes of salvation? There is a *present temporal* salvation,—'God is the saviour of all men!' There is a present *special salvation*,—'God is the saviour of all men *especially of those that believe.*' And there is an *eternal* salvation,—'Je-

sus has become the author of *eternal* salvation to all them that obey him.' Now, Jesus is *saving* us every day, from a thousand temporal ills; and, in this sense he saves the whole world. He will also save the whole world from temporal death, brought on it by the first sin of Adam; but, he will save none with an *eternal* salvation, who do not to the *utmost extent* of their power *obey* him. Mark it, I say to the utmost extent of their power! for God requires of every man *according* to, and not *beyond* his ability. Is not this reasonable? Do you want God to *cram* men with salvation, God will never act thus!!! He has too much respect for us and for himself, to convert us into mere automata—to prostrate all our powers of moral agency. No; salvation has been provided; the conditions have been propounded; and if any refuse to submit, they *must* die the second death!

You next desire to know,

'*Whether Jesus is to save men from sin, or from hell, or from punishment?*'

From all these. The Lord Jesus *forgives sins:* thus are we saved from the *guilt* of sin. He *gives grace*, thus are we saved from *sinning*; and consequently, being saved from the *guilt* and *power* of sin, we shall not be liable to *punishment*,—*to Hell.* I once endeavoured to prove that, God would punish every man as much as he deserved; and yet forgive him! a queer forgiveness!! It was, sir, a metaphysical figment of my then disordered brain. Punish a man as much as he deserves, and still forgive him!! Truly, if this principle shall be adopted, we may all become a very forgiving people! We are commanded to forgive others as God forgives us; consequently, as you suppose that God punishes every man to the full extent of his demerits, before he forgives him, we must do tbe same!!

You next ask whether,

'*The fact, that Jesus was killed by the Jews, is the only way by which mankind could be benefitted by his salvation?*'

I answer, that, without the death of Jesus, there could have been no such thing as salvation. 'We have redemption through his blood,' and 'without the shedding of blood there is no remission;' so say the scriptures.

But you ask,

'*Whether, if the act of killing Jesus, has been productive of so much good, the Jews who killed him, do not deserve a great reward?*'

No, sir! they deserve no reward at all! Because, sir, their *intention* was evil: they crucified him by wicked hands! The turpitude of the *intention* is what gives magnitude to crime. In no sense whatever, can the murderers of our Lord be denominated the authors of any good, which may result from the death of Jesus; because their intention was not good, but evil: God, and not the Jews, is the author of salvation by Jesus Christ our Lord because he overruled the wickedness of the Jews, so as to produce good by it. Be careful, my dear sir, of the deep waters of error!! Many persons are now ruining themselves by imprudent religious, or rather irreligious speculations! I have answered your queries candidly, and with a friendly spirit. Yours, &c.

A. RAINS.

FROM INSTRUCTION IN THE MOSAIC RELIGION.--FROM THE GERMAN OF J. JOHLSON

167. Do the Talmudists, who did not enjoy the privileges of citizens, which bind us more closely to the other inhabitants of the state, teach us to love and benefit our fellow-men, who profess another religion?

Yes; for they teach; every Israelite is commanded by the divine law, to love those persons of all nations, who observe the seven precepts of the children of Noah. He is accordingly obliged to visit their sick, to bury their dead, to support their poor, and to assist those of them, who may stand in need of assistance, as well as those of the Israelites; and there is, therefore, no act of philanthropy, which a true Israelite can abstain from exercising towards the observers of the precepts given to Noah.

168. Should we now loan money without interest to a man who is not a Jew?

By all means; for there is no difference in this respect even between an Israelite and a stranger, as long as he wants the money for the purchase of necessaries of life, and not for the sake of trading with it. And we find the following precept of philanthropy and benevolence:

"If thy brother become poor near thee, and let his hand sink (be reduced:) thou shalt assist him, as also the stranger and sojourner, that he may live with thee. Thou shalt not take from him any *interest* or *advance*, and thou shalt fear thy God, and suffer thy brother to live near thee. Thou shalt not loan him thy money on *interest* nor thy food at advance.' (Lev. 25 ch. 35 v.)

169. But what is intended to be prohibited in Deut. 25 ch. 20 v. as the *taking of interest* is so very clearly forbidden, not alone in the foregoing passage, but also in Exodus 22 ch. 24 v,?

In this passage, it is forbidden to any Israelite, (according to the interpretation of the Talmudists and all other learned men,) who is obliged to borrow money, to *give* any interest therefore to any other Israelite.

'Thou shalt not *pay* any interest to thy brother, not on money, not on food, nor on any thing else, for which interest is demanded.'

170. Can you give any reason, why it was prohibited to pay interest?

Because the whole polity of the Israelitish people aims solely, at forming them into a nation of Agriculturalists, who were not to be engaged in trading, but to depend chiefly, for their maintenance, upon the cultivation of the soil, and the necessary arts and mechanical occupations. For this reason were the commandments relative to the sabbatic year, and the many other agrarian laws, instituted It was therefore made obligatory upon the Israelites, not only to assist one another with loans, when any one was in distress, without receiving any interest; but it was also strictly prohibited to *pay* any interest for money advanced. For agriculture could not afford the means of paying it, and the country and community might perchance suffer in consequence. As the inability of complying with the *terms* of the loan, would invariably tend to transfer the land from its owner to the lender of the money; and this again would be the means of bringing large estates into the hands of the *few*, to the prejudice of the *many;* since it can be proved, by every day's experience, that, when a man has once acquired a large amount of property, it must of necessity increase; and thus the accumulation in the hands of one or a few of a large portion of the land or money of a country, will create a kind of aristocracy, capable of acquiring an undue degree of political influence, because the multitude must look up to them as masters or proprietors; and this again would have been evidently against the tendency of the Mosaic code, whose institutions throughout are intended to form a state, in which each man should have an interest in the soil, and in which one man should be upon an equality with his more opulent and learned neighbor.

171 What is then, according to the view just given, the intent of the 21st v of the 23 ch. of Deut.?

It is only a continuation of the preceding verse.

'If the native will not loan thee without interest: thou *mayest* then *give* interest to the foreigner, but never to thy brother' (the Israelite.)

Some of our learned men add the following explanation: If thou hast promised interest to a foreigner, thou art bound to give it him; but if thou hast made such a contract with an Israelite, it is void, and thou art not at liberty to comply with its conditions.

See *Abarbanel* and R. *Abadya Sapurny.*

172 But suppose the verse had another meaning, and should not refer to the *borrower*, but to the *lender;* and that its import be: 'From a stranger thou mayest *take* interest, but not from thy brother!' will this permit us to loan to those on *usury* who are not of our faith.'

We can by no means give such a turn to this precept. For in the first instance, this passage can not allude to *usury*, since we do not find a word of this import in the Holy Scriptures,* Secondly, all our fellow-citizens, no matter of what faith they may be, are our brothers, and we are accordingly obliged to assist them in their need without compensation.

'Have we not *all* one father? has not one God created us all? why then should one brother act deceitfully towards the other?' (Mal. 2 ch. 10 v.)

173 What then is the difference, in relation to the taking of interest between the Israelite and the stranger?

If our fellow-man, who is not an Israelite, wants money towards the support of his family, or the prosecution of his agricultural or domestic occupation, we are forbidden by our religion to demand any interest; for the consciousness of having done our duty as men, and acted as God commands, should of itself be sufficient reward for us. But if our neighbor, who is no israelite, wants to employ the loan for mercantile speculation or similar purposes, it is lawful for the lender to ask for himself a small share of the profits, or what is the same, to take as much interest, as the general custom or the law of the land permits. But if the borrower be an Israelite, it is unlawful to take any interest at all, unless the lender assume a greater share of the loss, (if any there be,) than he receives

*All etymologists must agree in this respect with our doctors; for *usury* means *more than legal interest;* but no where in the Mosaic law is there any precept given for lawful interest, according to which the *relative* import of the word *usury*, or the excess of interest, might be fixed; but every where all kinds of interest, without reference to the amount, are strictly prohibited. And as no kind of interest is allowed by law; it is evident, that there can be no word which can signify *usury*. *Author.*

profit, in case the speculation should turn out profitably. For instance, if he contracts to receive a third part of the profit, he must suffer half the loss, and so on, for a greater or smaller share of profit; so that the lender should not have too great an advantage over the borrower, and that the latter should be considered more in the light of an agent, than as the sole proprietor of the loaned money. But the lender of the money or merchandise has this advantage; in case the agent dies, and he can identify the goods, or prove any money found to be the sum he left with him, or the proceeds of the goods he entrusted to him, he can claim them, no matter how many other creditors the deceased may have besides; since the goods or the money were always his property. And whereas the lender is always considered as the proprietor, he is bound to pay the agent for his trouble, in case there be neither profit nor loss, if they have originally agreed for half profit and loss. But if the lender has consented, to assume two thirds of the loss against the chance of receiving one third of the profits, the agent cannot claim any remuneration, if there be neither profit nor loss.

LETTER.

JACKSONVILLE, March 31, 1833.

Dear Brother: After a long silence I have taken up my pen to address you with a few lines. Notwithstanding our silence, I have never forgotten the sweet moments we have passed together while you was in the Emporium of the West, and I trust that I shall ever retain and cherish a fond regard for you, for the truth's sake, and I hope and pray that the acquaintance commenced there may be consummated in eternity. I frequently hear from you through the medium of friends and your own works of love, for the melioration of our fellow men. My principal object in writing at this time is in reference to the crisis which seems to have arrived in our affairs, in a religious point of view. More excitement is prevailing now upon the subject than I have ever witnessed, and that too, from the efforts of our Bro. Hewett, who is nearly an host within himself, and puts to flight the armies of the aliens. But the cause has now become too extensive and arduous for any one man. The sects, particularly the Methodists, have become alarmed, and have commenced a vigorous attack, characterized more for its bad spirit and misrepresentation than any thing else. I do not wish to be understood that they have no good talents among them, for I

believe that sect has its share of that commodity; but the spirit of Wesley is wanting. There has been five congregations organized in our county within the last six months, one of fifty, and three averaging twenty disciples, and one in our town containing some few over an hundred. There is a congregation at Carrollton of one hundred and thirty members, thirty-five miles South of us in Green county, one hundred and twenty of whom have been immersed within six months. Said Congregation, has three talented lawyers that have acquitted themselves very well, and I think one of them will abandon his profession and become a teacher in the School of Christ. At the latter place they are erecting a brick meeting house &c. The silver trump was sounded for the first time by Br. Hewett in Springfield, Sangamon county, 35 miles North of us, two weeks since, and he probed their human establishments to the foundation; a church was organized of 16 members, two immersed, and as to the wounded, I can give you no adequate idea. Fifteen hundred dollars have been subscribed towards building a meeting house in that town. There are several small churches organized in that county, of their numbers I am not advised. - The Methodists have been the most noisy in their opposition; their leader, Peter Aker, has been laboring for three months to prove that pouring is the only scriptural mode of Baptism. His strong proof is taken from Acts, 2 ch. 17 v. and numbers of his adherents have espoused that idea, and exclude all other modes as anti-scriptural. Br. Hewitt has invited him to discuss the following question before this community, viz: 'Is the baptism (that is immersion) of a penitent believer in the Lord Jesus Christ the Divine appointment in the Christian Economy, for the remission of sins?' Said proposition to embrace the mode, subject, and design of Baptism; to be taken up in the order stated. If this matter should be acceded to, I presume the meeting will take place in about six weeks, and it is extremely important to have a good and faithful soldier here at that time, and we look for aid from Ky. or Ohio; we have written to Br. John T. Johnston on this subject, and I have named you among others who I thought would be willing to spare two or three months to come over and help us. The three counties I have named contain a population of about forty-thousand souls, and Jacksonville and Springfield contain about twelve hundred each. The harvest is great, and but one able champion in the field who is able and willing to sound the silver trump of the Everlasting Gospel. I do trust that some one of you will have it in your power to visit us at this crisis. If you can come the means to bear your expenses &c. shall be provided. Please confer with Br. Johnston of Georgetown on this subject, now is the time to strike a blow in

this section of Country that will be felt in all the ramifications of society; but aid is absolutely necessary. What are Brother Burnet's engagements, and also Br. Raines'? You must endeavor to send us aid, and a workman that need not be ashamed. It will not be a milk and water business. I have occasionally been out among the people, and not long since immersed seven for the remission of their sins, Br. Hewett not having arrived in time to attend to it. I have felt no remorse of conscience since—I believe they rejoiced believing in their redeemer, as much as if it had been done by a consecrated Priest. I am pleased that my friend and brother Rogers has become established in the primitive Gospel, and is going on his way rejoicing, accompanied, I have no doubt, by his good and affectionate consort. May God prosper and sustain them in their goings. I received your packet in good order and have distributed their contents. I think your suggestion a good one, respecting a number on each of the first principles of Christianity. Something of the kind is wanting in our vicinity, and I hope your suggestion will be carried into effect. I cannot close this communication without stating that there are many places in this neghborhood that Congregations might and should be organized. The great city of St. Louis (two days' ride from this) has not been favored with the primitive Gospel, and great solicitude has been manifested to hear. I do hope our destitute situation will be taken into consideration and relief granted. Please confer with Br. John T. Johnston on this subject. If my circumstances were such as to warrant it I would take to the field myself; but circumstances beyond my control keeps my nose to the grindstone.

This place may be considered the head quarters of the opposition. The Presbyterians have a College located here, well endowed and not deficient in talent. Dr. Beecher's son is the President thereof, and seems to be a gentleman of some liberality of sentiment. The Presbyterian High Priest is a little man in almost every sense of the word, and can neither do much good nor harm. a full grown sectarian of the old school. There are two others besides Dr. Beecher of the New School.

The Methodists have located Peter Akers at this place, supposed to be the best materials for a commander that they have at their disposal, and I can say with truth, that one side of his tongue is extremely rough, and the other not very smoothe. We expect Br. Stone will move out sometime during the season, and will be a considerable auxiliary.

I am anxious to hear how you are coming on in Carthage and vicinity, particularly the Congregation about three miles from you, to which Br. Snodgrass is attached, also in Cincinnati, &c. &c.

have just been informed that Br. Campbell contemplates visiting the East. I anticipate much good from the result of his labors.

Favor me with a reply soon as convenient, and believe me you ever live green in my memory. Remember me to Bro. Rogers and family, and enquiring bretheren and sisters.

Yours, in the best of bonds,

J. T. JONES.

The following are thoughts on the Resurrection by DAVID LEVI, and they show the notions of the Jews in regard to the end and purpose to be effected by the Resurrection.—ED.

THE END AND PURPOSE TO BE EFFECTED BY THE RESURRECTION.

It must be allowed that in every action the cause ought to be proportionate to the effect. Now, if this be necessary in respect to common or natural causes; it is surely much more so, that those which are supernatural, should be every way commensurate to the effect, they are designed to produce: it is therefore, highly proper that we seek an adequate cause for this stupendous miracle; and seriously enquire—Why the soul, after being separated from the body, and within the pale of heavenly bliss, should be obliged to enter it again?—To this, some* answer, that the end of the Resurrection is, that the body and soul of which man is compounded, may receive, either the reward, or punishment, due to him for his good, or evil deeds. But the futility of this is evident: for as the learned Abarbanal observes, the future reward, or punishment, is for the soul only, not for the body. And, if it was necessary for both body and soul to receive the reward, or punishment; they might have received it in this world, and there would then be no necessity for this miracle. He therefore, is of opinion, that there is two great ends to be effected by the Resurrection: the one particular, and the other general. That which is particular, is for the Jews; and the other, which is general, is for them and all the other nations. The first great end, which I call a particular one, as it is for the Jewish nation only, is to effect, what I have above mentioned, viz: that those who have been persecuted and slain,

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*R. Saadias, Nachmanides, &c. &c. Which also seems to be the opinion of Christian writers in general.

during this long and dreadful captivity, for adhering to the true faith, may enjoy the salvation of the LORD, according to what the Prophet says, verse 19th, 'Thy dead men shall live,' &c. And as he says elsewhere,* 'Rejoice with Jerusalem, and exult on her account, all ye that love her: be exceedingly joyful with her, all ye that mourn over her, &c. And ye shall see it, and your heart shall rejoice: and your bones shall flourish like the green herb: And the hand of the Lord shall be manifested to his servants,' &c.—From all which, it is clear, that those who mourned for Jerusalem during this long captivity, are the same that are to rejoice with her at the restoration, which the phrophet tells them they are to see: but this would be impossible, unless by mears of the Resurrection; which he, by a most beautiful figure, calls, the flourishing of their bones as a green herb; and which is to be effected by the hand of the Lord being manifested to his servants, by this great and stupendous miracle, which men at present cannot comprehend, on account of its magnitude.

The second great end, which I call a general one, because it affects all mankind, whether Jews, Gentiles, or Christians; who are all interested in the great end that is to be effected by this miracle, as I shall presently shew.—It is well known, that the world was early sunk into the most gross and stupid idolatry: that there was but one nation on earth, that handed down the doctrine of the DIVINE UNITY: which nation hath been long in captivity, dispersed throughout the earth; during which time, different religions and sects have started up: whilst they, for their firm adherence to this great truth, have been so cruelly persecuted, that it is one of the most singular wonders of Providence, that they now exist as a nation. And as it was the intent of the Supreme Being, that all men should thus acknowledge him; it is not to be supposed, that his intention can be frustrated: he therefore, according to his consummate wisdom, will show all mankind the way wherein they are to walk, and the work that they are to do: so that sins may cease in the earth, and the idols be entirely cut off: that they may all know and understand that the kingdom is the Lord's, and He only is the Supreme Governor of the nations: that the firm belief of his UNITY may be so unalterably fixed in their hearts, as that they may attain the end for which they were created, to honor and glorify God, as the Prophet observes;† not to fill the world with the most enormous crimes, as they have done. This great, this important, this glorious end, is to be effected by means of the Resurrection: for

*Isai. lxvi. 10. &c. &c.
†Isa. xliii, 7.

when mankind shall see the dead arise, in the different parts of the globe, consisting of the most distinguished Personages that have lived on earth: the most eminently righteous men: the ancient Patriarchs, Prophets, and other eminent persons: some of the most distinguished Heathen Princes, Philosophers, and Lawgivers; together with some of the most eminently wicked Princes and Tyrants; as likewise those who shall recently have left the world.—When all these shall arise, and with one voice unanimously testify and declare, that the Lord God is ONE, and his name is also one: when the Gentiles shall say, Surely our fathers have inherited lies, vanity and things wherein there is no profit:* and that, on the contrary, the law of Moses, is the only true revelation.—I say, when men will thus see the wonderful works of God, and hear all those who shall arise, declare the immortal bliss that is prepared, as a reward for the righteousness; the punishment and torments prepared for the wicked: and explain to them the nature of true worship to the One true God; the falsity and vanity of every other doctrine: the hearts of mankind will naturally be highly effected, by what they see and hear of those who arise: and being thus fully convinced of the truth; (for it is impossible, that any should be able to withstand such evidence as this:) the consequence will be, that they all will forsake their idols, and false doctrines; sincerely acknowledge the Lord, and no more follow vanity; but all will worship the One true God, according to what the Prophet says, (chap. ii. ver. 2d.) 'And it shall come to pass in the latter days; the mountain of the house of the Lord shall be established on the top of the mountains, &c. And all nations shall flow unto it. And many people shall go, and shall say; Come ye, and let us go up to the mountain of the Lord; to the house of the God of Jacob; and he will teach us of his ways: and we will walk in his paths.' &c. Thus also, (chap. xxv. ver. 7th.) 'And in this mountain shall he destroy, the covering that covered the face of all the people: and the veil that was spread over all the nations.' Which denote the erroneous doctrines maintained, and inculcated by the different nations, in opposition to the true word of God; operating as a covering, or veil, and preventing their seeing the light of truth, as already observed, page 168. This, is properly, the 'Great and terrible day of the Lord,' mentioned by several of the prophets.† This leads us to,

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*Jerem. xvi. 19.

†Joel iii. 4. Zephan. i. 14. and Malach. iii. 23.

THE PUNISHMENT WHICH GOD WILL INFLICT ON THE WICKED FOR THEIR CRIMES.

I have just shown what is to be the principal end of the Resurrection; and it is such, as I doubt not, will appear to every rational person, one of the most important purposes possible to be effected; as tending to the real happiness of mankind: and therefore, every way worthy of the great Author of our being. But in order to render it perfect, another extraordinary event is also to take place, which, in its nature, will greatly contribute towards perfecting mankind in the knowledge of the One true God; and wean them from all false worship; namely, the punishment of the wicked, who will arise at the Resurrection: for when mankind shall see the exemplary corporeal punishment inflicted upon them for their idolatry, superstition, &c. and that they, publicly, and in the presence of all men, will acknowledge the justness of the sentence passed upon them, by the great and all-wise Judge; the whole world will be fully convinced of the dreadful consequences of the sin they have committed: and having at the same time, a just conception of the existence and attributes of the Deity, they will of course, abstain from all false worship, and serve him only in sincerity and truth.

The Prophets, therefore, very justly call it, 'The great and terrible day of the Lord:' for it will be terrible to the wicked, on account of the dreadful punishment they will receive: and great, and important, is the reformation that it will effect, as being the means of bringing all men to the knowledge of the true faith.

That the punishment of the wicked, at the Resurrection, is to be corporeal; is plain from the words of the Prophet, (Isai. lxvi. 24.) 'And they shall go forth and shall see, the carcases of the men, who rebelled against me; for their worm shall not die, and their fire shall not be quenched: and they shall be an abhorrence to all flesh.' And this very punishment, which they will receive, will be the cause of what is mentioned in the preceding verse, that all flesh will come to worship before the Lord. Thus, have I shown that, the punishment of the wicked, or reward of the righteous, as to body and soul together, is not the principal end of the Resurrection; but only as accessary towards the great end of bringing mankind to the knowledge of the One true God. Neither did the Prophet mean to instruct us in any such thing; for the true reward of a future state is for the soul only, being purely spiritual: and therefore, God said to Moses, 'No man can see me and live.' (Exod xxxiii. 20.(No man can behold the Divine essence, while clothed in the garment of flesh. But, when the soul is freed from matter

and no longer clogged with it, it will eternally enjoy Divine glory in the presence of the Supreme Being, and contemplate his divine essence; which it cannot taste, while united to the body.

SUNDRIES.

Francis Feris, having asked Castelan, Bishop of Orleans, whether he was of Noble extraction, 'Sire,' replied he, 'Noah had three sons in the Ark, I cannot say from which of them I am descended.

The Rev. Richard Bibb, an old and respectable inhabitant of Russelville, has liberated 32 slaves, and sent them to Liberia: he furnished them in all with 444 dolls. May God Almighty bless him!

Mr. Ireland of New Orleans, has left by will $10,000 to the American Colonization Society. This makes in all $20,000 in one year, from said city for this purpose.

The whole of Calvanistic and Armenian sermons terminates on '*You will not*,' and '*You cannot*'! The preachers of '*You will not*,' tell us that we cannot! and the preachers of '*You can not*,' tell us that we will not! So that in practice there is the same difference between the two systems that there is between you can not and will not: and you will not and can not! which is no difference at all; both resolving themselves ultimately into this openly avowed error, that the hearers of the gospel can neither *believe*. *repent*, nor *obey* without special spiritual operations; therefore, to go to either of them for directions how to obtain remission of sins, or the Holy Spirit, is to go to those who either *will not and cannot;* or cannot *and will not*, tell us how to obtain these religious blessings.—Ed.

Upwards of 41,000 persons as appears by printed returns from the Asssociations, have been added by baptism to the Regular Baptist Churches during the last year! But the probability is, that 50,000 were baptized.

A large majority of the people of Andover, Mass. have voted to instruct their select men not to approbate a single inhabitant of the town for license to sell ardent spirits in any way. A majority of the town of Danvers, in the same state have voted a similar resolution. And in the London Christian Advocate of Jan. 7th we find the following intelligence.

Application has been made by the people of Saxony, to the American Temperance Society, for information respecting the plans adopted there to put an end to spirit-drinking in America, with a view to the establishment of a Society in that country.

$300 will be awarded the author of the best dissertation embracing the folowing questions, viz:

1. What is the history of the origin of Ardent Spirits, and of its introduction into Medical practice?

2. What are its effects upon the animal economy?

3. Is there any condition of the system, in health or disease, in which its use is indispensable, and for which there is not an adequate substitute?

Efforts are to be made for raising the premium to $1,000.

It being urged by a Methodist preacher in the Court house of N. Lisbon, that the probability was, that the Jailor's household when baptised, included infants, a female disciple afterwards observed, that the Jailor of N. Lisbon's family included no infants; which was a fact.

In New York city, four households have been immersed within a year, but they had no infants in them.

'One Sunday, Rowland Hill was preaching at the Tabernacle, Tottingham Court Road, in the hearing of a lady who remarked the very uncommon attention paid to him by a very old person near her. When the discourse was ended, the attentive hearer exclaimed—'God bless his sweet heart, he's as *funny* as ever!'

What some pepole call *fun* in a preacher, is nothing more than *tact* oft times necessary, indispensibly necessary to keep alive Congregations, which have been accustomed to sleep under *more sober*, or what oft times means the same thing, *more senseless* preachers. Rowland Hill, I am bold to say, is no wise *funny* in his own Congregation where every body is accustomed to be attentive.—Ed.

BAPTIST CHURCHES.

From a table in Allen's Annual Register, we find that the number of Baptist Associations in the United States and British provinces in the year 1832 was 311; number of churches 5513; ordained ministers 3153; licensed ministers 657; baptisms during the year 43,517; whole number of communicants 409,558. The number of baptisms in 1831 was 31,462, making an increase in 1832 of 11,055, and the increase of communicants during the same period was 48,224. It is said that no returns were received from several associations, so that the numbers given are actually short of the true amount. This statement, however, evinces a state of prosperity in the church, which is probably not much surpassed by any other. We presume this statement does not include the sect usually called 'Campbellites.'

ESSEX COUNTY, VA., April 10, 1833.

BROTHER SCOTT:

Dear Sir: The light of Divine truth has, in spite of all opposition, made its way even into the camp of our opposers. Men who have from the commencement of the restoration of the Ancient Gospel and order of things, used every effort to put down those that preferred the sayings of Jesus Christ and his apostles to the traditions of men, are now *privately of a night*, trying to get their members upon the principles of the reformation, and yet oppose those that teach the same things in the day.

The *Religious Herald* at this time exhibits the state of things among our Baptist brethren. Elders A. Broadus, Wm. F. Broadus, Jeter, Geo. and Adams are the principal advocates for themselves, (the kingdom of the clergy,) being lords over Gods Heritage.—They all pretend that the churches are independent, and yet are trying to give to them, *without their request or consent*, a *'test of fellowship'* of their own production, that shall determine their standing in fellowship with the clergy. The three last of the above gentlemen are *majority-men*. Elder George has certainly discovered the cause of division, that of substituting their *opinions* in the place of *God's word*, and yet have no objections to a creed. Elder Adams regards not the rights of others, but will go with the multitude to do what he has condemned in them, and looks towards the *frigid zone* as an example of union.

Elders *Baptist*, *Keeling*, *Goss*, *Northam*, *Smith* and *Welch* are all men of piety and talents, and are advocates for the Bible being the *'test of fellowship,'* among the disciples of Jesus Christ. They are opposed to 'high toned strait laced systematic Calvanism and Campbellism,' as well as Elder A. Broadus. What is the difference between these brethren that are opposed to all creeds but the Bible, and the Advocates for the Ancient Gospel and order of things? In the *Creeds*, *Calvanism* has been incorporated as terms of fellowship;—to oppose that is right.—But where has brother Campbell ever proposed that any of *his opinions* should be incorporated into a creed, or be made terms of fellowship, or union among the disciples of Jesus Christ? If he has ever advocated such a sentiment, I have not seen it among his writings. And if he had wrote upon the subject, and no creed, rule, formula or discipline agreed on among the disciples, where is the difference in his conduct from these brethren? Does these Elders in *proposing their 'test of fellowship,'* make it binding on the churches, or not? If not, where is the propriety of talking of Campbellism.' In all the *testimony given us by the Apostles*, I do not see but two deviations from that straight forward course which characterise them as men of *peace* and *righteousness*. It is remarkable that both of these are, what men of our day are inculcating on the churches as christian graces, while the Apostles' testimony stares them in the face, of being *evils* that called for amendment, or reformation.

The first is when Paul was before the *council*, he perceived that the one part were Saddusees and the other Pharisees. He seized this opportunity of laying hold of *their prejudices*, and made them fall to loggerheads, which liked to have proved fatal to him. When he was before Felix, he acknowledged this error. Hear him: 'Or else let these same (witnesses) here say, if they have found ANY EVIL DOING IN ME WHILE I STOOD BEFORE THE COUNCIL, EXCEPT IT BE FOR

THIS ONE VOICE, THAT I CRIED STANDING AMONG THEM, *touching the resurrection of the dead I am called in question by you this day.*' Now there was no *evil* in preaching the resurrection of the dead; but the *time* and the *consequences* which he knew would grow out of such doctrine—producing a division in the council, was an *evil* for which he honestly confessed before even his Judge, was wrong.

The second was the example of *Peter* who in the absence of the Jews, could eat with the Gentiles, but when the Jews came he withdrew *fearing them of the circumcision.* This Paul calls *dissembling*, for which he withstood him to the face because he was to be blamed. How? *By not walking uprightly according to the truth of the gospel.* His example was calculated to produce a *division* between Jews and Gentiles, while Jesus Christ who is the truth of the gosgel, come to unite them that were nigh and those that were afar off, by shedding his blood, and abolishing in his flesh the *enmity* that existed between Jew and Gentile, for to make in *himself* of twain *one new man so making peace.* Thus we find the only two deviations of the apostles from the paths of peace and righteousness, was that of *setting men at variance with each other by keeping up their prejudices and traditions.* If this is an evil, which the apostle admits it to be, what shall we say of those that are continually crying out 'Campbellism,' to produce discord and division among the disciples of Jesus Christ, *when not one of them is able to define Campbellism.* Some of them have the *hardihood* to publish to the world that the reforming disciples 'deny all Spiritual influence in the salvation of sinners.' If this man (*Hurkins* is his name) has read the writings of Brother Campbell, he surely can point us to the sentence where such a sentiment has appeared. If he has not read his writings, he certainly stands condemned as a *false accuser* of the brethren, to make such a slanderous charge against us to produce divisions.

As to their objections to *baptismal regeneration*, I am persuaded it arises from their inattention to the teachings of Jesus Christ and his Apostles. They call regeneration one thing, and Jesus Christ and his Apostles call it another.—We do not set aside *what they call regeneration*, but admit the quickening influence which God produces by the preaching of the Gospel upon sinners, as a *pre-requisite to regeneration.* No man, unless he is quickened to move in obedience to the word of God, can be regenerated by baptism. The difference between those brethren and us upon this point, is this: They contend for, and apply the language of Jesus Christ and his apostles to the exercises of the mind *alone*, while we contend for the same things and apply the language of Jesus Christ and his apostles to the exercises of the *mind* and *body*, or in other words, the *whole man.* We have the *scriptures*, and they their *opinions.* This is all the difference upon that point. I ask if this difference will justify them before God, in producing so many evils in Society, as must necessarily follow schisms. I look upon a *schism in the body of Christ*, as one of the greatest evils than can befall the world—for it is by the disciples being *one*, the world will *believe*, the world will *know*, that God has sent his Son to be the Saviour of the world.—Alas for the proscribing sects.

I am of opinion it would be well to ask the Editor of the *Herald* and *Western Luminary* whether they believed what they have published concerning you and others, respecting the College said to be in Indiana.

Yours, in hope of a better life.

THOMAS M. HENLEY.

Brief view of the American Board of Commissioners for Foreign Missions and its operations for 20 years.

THE BOARD.

Members of the Corporation,	66
Corresponding members,	21
Honorary members,	606
Honorary members, *ex-officio*,	18
Whole number,	711

Disposable receipts in twenty years, nearly a million of dollars, or $910,196 04. Besides this vast sum, $16,201 65 have been received and expended on a printing establishment in Malta, and as much more in paying the Secretaries and Treasurer. The permanent fund is now $41,126 75—$4,000 having been lost by the failure of the Eagle Bank. The Associations of Ladies and Gentlemen contributing to the Fund of the Board, are in number 1634. 16 Missionary papers have been published, seven of which are now out of print.

The whole number of Missionaries 85. Of these thirteen have died, and fifty-seven retain their connexion with the Board.

To countries within and around the Mediterranean,	11
To Southern and Eastern Asia,	23
To South America and the Pacific,	18
To the Indians of North America,	33

The whole number of male assistant Missionaries now in the service of the Board is forty-five, nearly all among the North American Indians; most of them are married; and there are also thirty-five single females. Whole number of both—

Missionaries,	57
Male Assistant Missionaries,	45
Female Assistant Missionaries,	130
Total,	234

In Schools superintended by the Missionaries, there are said to be 47,000 Scholars.